tude 22° to latitude 19° S. Presumably, they were in this general area when first discovered by the Spaniards. The Guaná at that time consisted of the following subdivisions: Layaná, Niguecactemic, Tereno, Echoaladi, and the Kinikinao (Métraux, 1946, vol. 1, pp. 239–240). Estimates of the total Guaná population vary. At the end of the eighteenth century Aguirre and Azara gave the total Guaná population as 8,200. The Mbayá also claimed this part of the Chaco as their home but, owing to their nomadic habits, ranged over a wider territory stretching all the way from the present site of Asunción to where Corumbá now stands. Labrador estimated the Mbayá as numbering between 7,000 and 8,000. During this period the Mbayá were composed of the following subdivisions: Cadiquegodí (Caduveo), Guetiadegodí, Apacachodegodegí, Lichagotegodí, Eyibogodegí, Gotocogegodegí, and Beutuebo (ibid., vol. 1, pp. 217–218).

Early writers, imbued with medieval conceptions of political status, claimed to see in this interdependence a relationship of lord and serf after the European pattern. This view on the basis of their own evidence appears exaggerated. A thoroughgoing system of social stratification based on cultural differences usually implies some degree of political unity and marked distinctions in status and social functions. The Mbayá never achieved political unity as a tribe nor did they exercise organized authority over the Guaná as a whole. To the end of the Mbayá remained organized on a "band" basis. The Guaná always had their own lands and villages, their own social organization and chiefs. The fact that the Mbayá chiefs married Guaná women of rank seems to imply a degree of equality between the chiefly classes of the two peoples.

Through intermarriage Mbayá chiefs are said to have become chiefs of Guaná settlements. Just how this political domination was achieved is not made clear. It is stated that the Guaná had female chiefs and that marriage with a Mbayá chief gave him rights over his wife's people. There is some doubt that the Guaná had female chiefs—the Terena, for instance, stoutly deny this. Even if this were true, it is not clear how a female chief's husband could usurp his wife's position in a tribe where female chieftainship was a culturally defined rule. When we learn that the

[P. 2-A]

2:Oberg E-5 (1946-1947)1949 SK7 Guana SK7
Terena
Mbaya SK11

in the sixteenth century and continued until 1756, when the southern and eastern Mbayá bands made peace with the Spaniards. The Mbayá on the western side of the Paraguay River, however, pushed northward and began raiding other Indian tribes and the Portuguese settlers in Mato Grosso. Allied with the Payaguá, another Guaicurú-speaking tribe, some of the Mbayá, taking to canoes, continued to raid the Portuguese throughout most of the eighteenth century, concentrating on the river traffic along the upper Paraguay, Taquary, and Cuiabá Rivers. In 1791 the Mbayá made peace with the Portuguese, and by the end of the century many of their bands were found settled near Coimbra in Portuguese territory.

During the eighteenth century the Caduveo, then known as the Cadiquegodí, seem to have carried on their raids on both sides of the Paraguay River. In the nineteenth century the Caduveo were ranging in the territory between Rio Branco and Miranda River on the east of the Paraguay River where they finally settled. During the Paraguayan War, from 1865 to 1870, what were left of the Mbayá fought with the Brazilians against the Paraguayans. At the beginning of the twentieth century the Caduveo were granted possession of an area of land in southern Mato Grosso, Brazil, between the Nabileque and Aquidaban Rivers, bounded on the west by the Paraguay River and on the east by the Serra Bodoquena. It is in this reservation, rich in agricultural and grazing land and plentifully supplied with fish and game, that some 150 Caduveo are now living in three villages under the protection of the Brazilian Government.

The Guaná, too, by the end of the eighteenth century had moved northward and had settled near the present site of Corumbá. In 1845 Castelnau described a Guaná settlement in this area as consisting of 65 houses made after the Brazilian pattern, and he stated that the people were hard-working agriculturists, growing rice, beans, maize, manioc, sugarcane, and cotton (Castelnau, 1850–59, vol. 2, p. 396). In the same year Castelnau visited a Terena settlement near Miranda. He stated that the Terena had just arrived from the Chaco and were located in four villages, the total population being about 3,000. He says of the Terena, "This is a nation of warriors who have preserved all the customs of their fathers. . . .

M 648 175
M [101]
M [131]
M [162]
G 175 131
G [241]
G [161]
G [648]

[P. 3-B]

2:Oberg E-5 (1946-1947)1949 SK7 Guana SK7
Terena
Mbaya SK11

As we look over the history of the Terena and Caduveo, first as integral parts of the Guaná and Mbayá, and later as the separate remnants of these two groups, we are able to see three principal stages of development: First, a stage of symbiosis which lasted until the adoption of the horse; second, a more purely nomadic stage based on the use of the horse for raiding during which the two groups acted on more equal terms; and third, the period of the last hundred years when, with pacification, a process of adjustment to Brazilian conditions set in.

In contrasting the historical fortunes of these two peoples, we might say this: Today, the Caduveo, the survivors of the once mighty Mbayá, are an impoverished and demoralized people. From conquerors, raiders, and tribute gatherers, they have been reduced to itinerant laborers, hunters, and indifferent agriculturists. Once the aristocrats of the Chaco with a class and military organization, they are now counted among the less fortunate Indians living as wards of the Brazilian Government. This decline in numbers, wealth, and social status seems definitely to be connected with the abolition of warfare. With pacification, the Mbayá bands lost their hold over weaker peoples and, eventually, their slaves, and with this loss their fortunes waned. The few remaining Caduveo have reverted to their original economy, namely, hunting, and do not appear to be able to adapt themselves to an economy based on agriculture and stock keeping in a location ideally suited for this purpose.

On the other hand, the Terena, as the survivors of the Guaná people, never completely gave up nor forgot their age-old heritage of agriculture. Even with the great difficulties that they were forced to undergo around the beginning of the present century, they have taken up agriculture and wage work and are making a much better adjustment to Brazilian conditions than their Caduveo neighbors. In fact, the Brazilian Indian Service is considering settling a number of Terena families among the Caduveo to teach them better agricultural methods. Today, a Terena Indian is acting as an assistant to the Brazilian manager in charge of the Caduveo Post. The Terena have also maintained their population, for they number approximately 3,000, the same figure as reported by Castelnau in 1845. Compared from the point

G M 105 174
M 178 105
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G [161]

191

Preface

101 In the area of scattered thickets and gallery forests /matas
133 de beira-rio/ of southern Mato Grosso there lives one of the
197 largest native groups in Brazil, the Terêna, of the Guaná fami-
161 ly and Aruak language. They number some 5,000 individuals,
a very high figure for a Brazilian tribe, since most of them do
not add up to a tenth of this.

463 Travelers on the Estrada de Ferro Noroeste do Brasil
[498] /Northwest Brazil Railroad/ that crosses the region can see them
hoe in hand working on farm plots, on horseback tending the
cattle of some fazendeiro, in the maintenance gangs of the
railroad itself, or, more rarely, selling carandá palm fans at
the stations.

177 It is difficult to identify them as Indians, since they dress,
wear their hair, work, and live like the poor inlanders
142 /sertanejos/ of the region. One or another of them will present
191 a revealing Mongolian fold or the black, straight, stiff hair
characteristic of the Indian and nearly all of them speak Portu-
162 guese with an odd accent. Yet even these traits fail to attract
171 much attention in a region where there are numerous Paraguayans
and Bolivians with similar characteristics.

619 In order to find out whether they are natives, it is necessary
to talk to them or listen to the local people, who are always
prepared to identify them and to point out numerous negative
peculiarities which, in their eyes, make them different and
set them apart.

121 Indians of this sort, so little native, are not of interest
177 to the classical ethnologist, who is interested precisely in those
untouched groups that best preserve the peculiarities of their
[114] traditional culture. For this very reason they have been the
subject of very few studies. Yet they present as much, if not
more interest than isolated tribes, because only their /10/
study will lead us to a better understanding of the process where-
by tribal peoples are integrated into national societies and of

Terena
Guarani SM4
Mbaya SK11
Cayapo SP11

G C 101 175

/19 cont./

the present century, we might note the Kinikináu (Guaná) and the Ofaié-Xavante. The former still maintained an aldea by the Agaxi River, from which they dispersed, expelled from their lands by a civilizado who supposedly purchased them from the state of Mato Grosso; its remaining members are found today in some Terêna aldeas. Of the latter, some survivors (10 persons) were encountered in 1948 by Darcy Ribeiro, who describes them as a group of individuals wandering through the region, without fixed abode and without purpose, at the mercy of the availability of work on neighboring fazendas: "... this is a tribe that still numbered one thousand persons at the beginning of the century and is, today, reduced to this group and, possibly, to some two others in the same circumstances." (Cf. Darcy Ribeiro, 1951:107.)

G 195 [261] [648] [162]

C 161 [361]

G. Ki M 161

Nevertheless, in contrast to the Kadiwéu and to a greater extent than the Kaiwá, the Terêna population has been increasing appreciably, a phenomenon that characterizes them as one of the few indigenous populations in Brazilian territory with a /20/ favorable demographic index (4). It should also

Terena
Guarani SM4
Mbayá SK11

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/20 cont./

4. The last estimates of the S. P. I. gives the Kaiwá with about 2,500 individuals and the Kadiwéu with barely 200, whereas the Terêna population has been increasing steadily and now numbers approximately 4,000 individuals. (Taking into account here only the Indians living in aldeas on native reserves.)

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[162]

It should also

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[463] be added that this group has a certain importance on the regional labor market, where its members exercise the most varied productive activities, from the extraction of the bark of the angico--which they do with great skill--to herding and, chiefly, farming. This demographic density, along with the demonstrated ability to adjust to the most diverse socio-cultural situations, confers on the Terêna the role of rural laborers par excellence, which has assured them a place in the regional economic structure.

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[177]

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[101] The Terêna thus represent one of the Guaná or Txané subgroups which, along with other tribes of this large Aruák group, appear as those Indians who contributed most to the formation of the Brazilian Southwest, both as producers of goods for the consumption of the first Portuguese and neo-Brazilian occupants of the region and as industrious manual labor on the fazendas that began to proliferate after the Paraguayan war, not to overlook the role they played in that conflict, when they were led to fight the Paraguayan army.

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177 Located in an area which has for some time been integrated into the national economy and which has for centuries been contended for by the Spanish and the Portuguese, the Paraguayans and the Brazilians, it is natural that the

/27 cont./
114 reader to the already mentioned work by Alfred Metraux in
[113] the Handbook of South American Indians for a retrospective
view of the configuration of those groups while still in the
125 Chaco. Now it is important to note only the following: the
161 Exoaladi disappeared /28/ at the time of the Paraguayan
war; (21) in relation to the Layâna and the Kinikínau--who

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21. Atas Cuiabanas /Mato Grosso Records/, Arquivo da Diretoria dos indios, Ch. 14, in Karl von den Steinen, 1940:694; in a footnote, we read that these Indians (designated by the name "Guanás") "were taken by the Paraguayans to Asunción, where they all died."

[167]

by this time numbered, respectively, 300 and 1,000 individuals, (22) at the present time--as we have already

22. Atas Cuiabanas, ibid.; see also Leverger, 1862:222, who estimates that there were 800 Kinikináu in 1847, while the above-mentioned Atas reckon for the same period (1848) 200 additional Kinikináu, that is, one thousand altogether.

emphasized--not a single community of them is recorded, there being only a small number of survivors scattered through Terêna aldeas.

As for the Terêna, we see a different configuration.
[167] The Terêna population that settled in the Miranda region, at

/28 cont./

175 the close of the 18th century, numbered about 3,000 individuals
161 according to Azara's record.(23) In the middle of the last
[167]

23. 1809, II:86-88.

century, Castelnau (24) and Taunay (25) noted the same number

24. 1949:302.

25. 1948:267.

161 as representative of the regional Terêna population. Today
162 the latest estimates of the Serviço de Proteção aos Índios gives 3,800 individuals as the total of the Terêna aldeas. But if we were to compute the innumerable families scattered through the fazendas of the region, and even in the cities, this number
161 might rise to 4,500 or 5,000. As will readily be seen, the Terêna not only managed to maintain a relative demographic stability--which would in itself have been highly promising, in view of the Brazilian indigenous picture--, but even managed to increase in number and steadily continue in this direction.

/29/ II. The Nature of Intertribal Interaction

121 It is not possible to understand the culture of the Guaná
648 groups without considering the relations that were established between them and the Mbayá-Guaikurú groups. Even in a
[175] brief account of the traditional culture of the Terêna, it is necessary to bear this aspect in mind, along with the problem encountered by the researcher in reconstructing the tribal culture, since the information left by the chroniclers--as we already had the occasion to mention in the preceding chapter--
[101] are quite fragmentary. This is the reason why we shall deal

Cachoeirinha

/74 cont./ And if we compare the successive
censuses it has undergone since 1919, the date of the first we know of, we see that its population has steadily increased. In 1919 Cachoeirinha had 228 persons; in 1926, 436 individuals; in the following year, 1927, it recorded 503 persons, of which 72 had come from outside; 10 years later, in 1937, another increase was ascertained, giving Cachoerinha a population of 750 individuals; in 1941, the reports of the SPI give the same population which, from then onward, is seen increasing until it reached the figure obtained in 1954. Before 1919, we can only point out a fact still remembered by those Indians: at the end of the last century, probably in 1890, the Terêna suffered the consequences of a guerrilla episode when two local political leaders opposed each other and, as a result of this fight, a series of raids and attacks on a fazenda close to the aldea (Fazenda Santana of Zózimo Filho--/75/ today Petrópolis fazenda) were attributed to the Terêna; from being accused, the Terêna went on to be debtors, when "Colonel" Zózimo demanded from them full payment for the "thefts" committed.... Compelled to work without pay on the lands of Fazenda Santana, they rebelled and in large numbers left the aldea, taking refuge partly in Bananal, partly atop the Maracaju range. Our informants explained that these families did not return to Cachoeirinha and that the successive groups of people who came to swell the local group had originated primarily in Lalima and the Salobra fazenda, beyond the Miranda River.

Cachoeirinha includes 2,260 hectares, measured and the boundaries set since 1905, by the Rondon Commission, and the definitive title was proclaimed in the following year. The Cachoeirinha Native Reservation--like the others, territory under federal jurisdiction--, has various clusters of dwellings, each of them reflecting a specific development of the community. Thus we have, in the first place, the nucleus proper of the aldea, made up of the ranchos of the older families, among which the dwelling of the "Captain" of the aldea stands out. In this same nucleus we find the building of the native

[Lalima]

/80 cont./

175 lands that were set aside for them by the Crown and that
162 have not yet been demarcated." (The italicization is
361 ours--RCO.) What can be deduced--taking both sources
648 into account--is that the Guaikurú local group, although already located there for a long time, probably since the 18th century, had not, until Rondon passed through that area, achieved a stable position, which they only attained fully with the creation of the Serviço de Proteção aos Índios.

621 /81/ Those data, extracted from the Relatório Anual
162 /Annual Report/ (1919) of the Inspetoria /"Inspectorate"/
• 161 of Mato Grosso, give the aldea as populated by 130 per-
[175] sons, 25 families, and 20 ranchos; and, to judge by what the S. P. I. inspector wrote, it was a Guaikurú population. Yet, the 1925 census gave Lalima with a population of 261 individuals, which shows a fabulous increase, only explicable by the arrival of native contingents from other tribes, especially Kinikinâu and Terêna. It seems that this was the time when Lalima reached its highest population. After this a decline began, the causes of which
621 are not easy to ascertain. In 1926, we had the following
16 demographic picture: previous population (1925), 261 inhabitants; Indians settled in the aldea during the year, 3; births, 6; Indians who moved to other aldeas, 24; deaths, 6; total in 1926, 240 persons. In the census of the following year, we have: births, 7; Indians who moved
621 out, 23; deaths, 4; total in 1927, 220 inhabitants. At
162 present, the official data sent to the Directoria do Serviço de Proteção aos Índios by the Inspetoria of Mato Grosso gives 256 individuals, although in our "survey" we registered 234 persons, broken down as follows: adult male

/82 cont./
Bananal and Ipegue

361 Bananal and Ipegue are two contiguous aldeas, close to the neo-Brazilian settlement of Taunay, from which they are [491] respectively four and eight kilometers distant. They are [496] situated in the Aquidauana município, and between them and Cachoeirinha it is no more than four leagues, which can be traveled on /83/ an old road, cut through the woods, or by the Noroeste do Brasil railroad, which connects the Duque Estrada stations with Taunay's.

162 The first accurate census data available compel us to 621 deal with them as a unit, because they give the total population of the reservation--which is only one, comprising the two aldeas--, without differentiating between the local groups. Thus, in 1918, Bananal-Ipegue presented the following statistical picture: male population, under ten years, 137 individuals; from eleven to twenty years, 133; from twenty-one to sixty years, 103; over sixty, 35 persons; female population, from zero to ten years, 100 individuals; from eleven to twenty years, 67; from twenty-one to sixty, 140; over 166 sixty, 35; giving a total of 750 individuals. By this time there was a constant influx of Indians to Bananal and Ipegue, coming from "colônias" set up on the fazendas of Miranda and 161 Aquidauana municípios. And in spite of the departure of a 162 considerable number of individuals for Cachoeirinha, around 621 1920, (146) in 1926 a population of 1,330 individuals was

161 166 621 [13]

146. Consulting the 1921 report of the Mato Grosso Inspetoria, we read: "The Indians keep coming in but they already feel that Bananal and Ipegue cannot hold them much longer; and they are shifting to

[Banana] and [Ipegue]

/83 cont./ Cachoeirinha. Sr. R. W. tells us that this influx is also due to the inroads of Protestantism, which incidentally is limited to Bananal alone"--and we might add: due to the internal conflicts emerging from that situation.

registered at the Taunay Native Reservation or Post (including Bananal and Ipegue); in 1941, there were 1,800 persons; in 1946, /the population/ declined to 1,379, and finally, in 1955, there was another decline to 1,060 individuals. It is interesting that this population decrease did not occur in a homogeneous manner, if Bananal and Ipegue are considered separately: whereas in 1946 Bananal had 995 inhabitants and Ipegue 384, in 1955 Bananal had 617 and Ipegue 443. One concludes that the population decrease occurred only in Bananal and that Ipegue underwent a slight demographic increase, which seems to point to the politico-religious conflicts in Bananal as the causes of the exodus. Many Indians who identified themselves as "Catholics," moved to Ipegue or to Cachoeirinha, communities which up to today have not been effectively reached by Protestant proselytism; and, on the other hand, many "Believers" moved to União and Moreira and marked them as Protestant communities, as indicated in earlier pages.

/84/ Bananal is undoubtedly the most important Terêna aldea and the most "urbanized," including houses, some of brick and the majority of adobe, but duly whitewashed and laid out with perfect symmetry, forming streets and blocks in good town fashion. In this area we have the Taunay Native Post, the school building, the Catholic church, the Protestant church, the "bolicho" of a Terêna, and the post guest house, as well as 84 Terêna dwellings.

/38/

121 171 Not much has been known up to now about the social position of the South American chief and its effect on marriage and succession. Most observers of the hunters and gatherers and the "lower" agriculturalists are content to describe him as primus inter pares whose authority could grow to decisive importance only in war and extraordinary situations. But in the case of some Indians, for instance, the nomadic gathering and hunting people of the Tschamakoko /Chamacoco/ and the sedentary agricultural tribe of the Kaskihâ (1), we are familiar with the basic

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1. Cf. H. Baldus, Indianerstudien im nordöstlichen Chaco /Indian Studies in the Northeast Chaco/, Leipzig, 1931 (Publ. C. L. Hirschfeld), pp. 69f., 73.

difference that among them the common man practices following the wife /Gattinnenfolge/, whereas the wife of a chief or his eldest son moves to the place of her father-in-law or husband upon marrying. Furthermore, I was able to observe among the hunting peoples of the Tschamakoko and Bororo that they, as we also know, for example, for the Guaykurú, seem to believe in a "nobler blood" of the chiefs and because of this in their right to a preferential position.

622 121 101 I did not have an opportunity for a more thorough study of the marriage and succession of the chiefs until February, 1934, among the Tereno /Terena/ living not far from Miranda in the southern part of the Brazilian state of Mato Grosso. Although 177 178 this Arawak tribe probably has had peaceful contacts with whites since the middle of the seventeenth century, contacts which without doubt have become increasingly close, since the middle of the previous century, /39/ it has nevertheless preserved, besides its language, certain arrangements of its social organization.

161 241 361 The Tereno, whose number according to various reports has varied between two thousand to four thousand individuals for more than a hundred years, have carried on agriculture from

161 /39 cont./
241 time immemorial and are concentrated in village communities,
361 of which there are eleven at present. I have the chief of the
115 village of Mureira, whom the Brazilians call José Correia, to
[622] thank for the following information. His Tereno name was at
[551] first Kalpetí, which means "left-hander," but it has only the significance of a name, so it was a coincidence when José
553 actually became a left-hander later. An old man who is a close
602 relative of the mother or the father gives the name immediately after the birth. When José's mother died, an old relative of his
[768] father gave him a new name: Nakilí. That is, if one of the parents dies, all the children of the family receive different names so that the surviving parent will not be reminded of the past by their previous names and become sad. If the surviving parent dies, the names of his children are not changed again. The names of other persons, for example, of the widower or widow, remain unchanged after a death.

775 The spouses find each other again after death and then re-
829 main together. My informant, who is a widower, says: I still have the hope of meeting my wife in the next world. -- I ask how the next world looks. -- He says: The next world is
764 like here. Formerly the deceased was thrown into the water or,
725 when that was not possible, burned. When one was dead, nothing came out of him; only the intestinal worm came out, if it had been the sickness. In the water the deceased again becomes an animal. He was an animal before he was a Tereno. The burned one also becomes an animal, When the animal dies, it goes on living in the next world. The next world is under the earth. My life never stops completely.

843 Long before the birth the father and mother do not eat the armadillo, the small ant bear, or the fruit of the araxikŭ, because otherwise the child would die in the mother's body and not
846 come out. They practice the same avoidances after birth, too, and lie down in connection with it. The mother lies down for a long time; the father, however, now lies down for only two or three days; formerly it was five days.

6:Oliveira E-5 (1955-1958)1961 SK7 Guana SK7
Terena

MARRIAGE AND TERENA TRIBAL SOLIDARITY:

An Essay in Structural Analysis

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Sumario

El autor de este artículo se limita a estudiar la sociedad de los Terena, indígenas que viven en algo más de 10 aldeas del sur del Mato Grosso, en Brasil. El número de ellos es en la actualidad de unos 5000. El grupo, de la rama Arawak, habitó antiguamente el Chaco Paraguayo. Es así que en este trabajo, como se ha dicho, se estudia la sociedad Terena desde que estuvo en el Chaco, todas sus supervivencias, y los cambios resultantes de su presente localización en una zona fronteriza que podríamos llamar "frontera de civilizaciones". Asimismo, se trata de descubrir las matrices o elementos formales inherentes de su sistema social. Para cumplir este propósito, el autor trata de construir lo que podría llamarse un modelo abstracto de la estructura social de los Terena basado en datos empíricos, recogidos directamente en el campo, o extraídos de la bibliografía.

Introduction

The Terena Indians live in ten or more villages in southern Mato Grosso, between 20° and 22° south latitude and 54° and 58° west Longitude.[1] They number about 5000 individuals. Originally inhabiting the Paraguaian Chaco, these Arawak people have maintained continuous contact with Brazilian civilization for more than a century and a half. Even though they might be described today as being integrated into the socio-economic structure of the regio,[2] it is not accurate to speak of them as being assimilated into neo-Brazilian society.[3]

[1] This paper is a result of field work done under the auspices of the *Indian Protective Service* and the *Division* of *Anthropology* of the *National Museum* of Brazil. The proposed plan of the field work was published in the *Revista de Antropologia*, São Paulo, Vol. 5, Nº 2, 1957. This article was written originally in Portuguese and was translated into English by Dale W. Kietzman, of "Summers Institute of Linguistics", and reviewed by the author.

[2] We are using the term *integrated* in the sense proposed by Darcy Ribeiro (1957 : 13) when he uses this classification for those "groups which, having experienced all of the pressures referred to (epidemics, massacres, social disorganization—RCO) and having succeeded in surviving, are found in the 20th century as a distinct entity in the midst of the national population, into whose economic life they have been incorporated as a labor reserve or as producers of certain specialized articles for local commerce."

[3] In a study recently published by the National Museum (*The Process of*

2: Steinen--655 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7 Guana SK7 Terena Bororo SP8

B 127 B0 G 131 16 175

II. The Mato Grosso Tribes according to Cuyaban Records.

Since the fate of the "Archives" of the Directoria dos Indios discussed in the footnote on page 467 is very uncertain, I regard it as necessary to give my excerpt. I shall start with the tables for 1848 and 1872.

			1848		1872
1	Caiuás		?	Vicinity of Rio Iguatimy (1)	?
2	Chamococos		200	Paraguay on the right near Bahia Negra	200
3	Guaicurús	Cadiuéos	850	Paraguay below Coimbra	850
4	Guaicurús	Beaquéos	500	East of the Paraguay and south of Miranda	100
5	Guaicurús	Cotoguéos		Lalima (2) near Miranda	– (4)
6	Guaicurús	Guatiedeos	130	Albuquerque	– (5)
7	Guanás	Guanaz	200	Albuquerque and near Cuyabá	– (6)
8	Guanás	Kinikináos	1000	Matto grande near Albuquerque-Miranda	–
9	Guanás	Terenas	2000	Miranda	–
10	Guanás	Laianas	300	Miranda	–
11	Guachís		?	Miranda	– (7)
12	Guatós		500	Paraguay and S. Lourenço, Lagoa Gaiba and Uberaba	50 (8)
13	Bororós da Campanha		180	West of the Paraguay near the Marco do Jaurú (3)	180

1. The Rio Iguatemy is a tributary of the Paraná, into which it empties somewhat above the Salto-Grande das Sete-quedas.

2. Six leagues south of Miranda.

3. Tributary of the Paraguay. The Registro or Registo (cf. 14), the customs station, lies on the road between Cuyabá and Matto Grosso.

4. Missing in the list.

5. Missing in the list.

6. Were brought to Asuncion by the Paraguayans and all died there.

7. Missing in the list.

8. Are almost extinct as a result of the Paraguay War and smallpox.